

Seventh Fire and we have choices. We must make these choices based on our traditions. The resolutions to the issues we face will not come easy and the struggles will continue; this is clear from LaDuke's stories. However, returning to the teachings provides hope and vision for the future.

Ralph Maud. *Transmission Difficulties: Franz Boas and Tsimshian Mythology*. Burnaby, B.C.: Talonbooks, 2000.

Reviewed by Paige Raibmon, Simon Fraser University

In the introduction to *Transmission Difficulties*, Ralph Maud states that he has undertaken to write a "small book." The book is indeed short, but the issues it raises are many. The core of the book is Maud's exegesis of Franz Boas's 1916 study, *Tsimshian Mythology*. *Tsimshian Mythology* presents texts collected by Port Simpson Tsimshian Henry Tate, whom Boas hired as ethnographic assistant in 1903. From the moment of contact between these men, a plethora of "transmission difficulties" ensued.

Each chapter of Maud's book examines one of these difficulties. It is worth noting that the word "difficulties" fails to convey fully Maud's view. He sees them less as transmission difficulties than transmission travesties: deliberate and self-interested breaches of ethical and professional standards by Boas. Maud's "outrage... at the charade that passes for scientific truth" (9) comes through on every page.

In chapter 1, Maud tell us that, contrary to Boas's instructions and to the assumptions of subsequent readers, Tate wrote the texts in English and translated them into Tsimshian afterwards. Maud then moves on in chapters 2 and 3 to tell us that Boas excised sexual and Christian references from Tate's texts. In chapter 4 we learn that Tate did not always provide Boas with original material, and instead often sent Boas stories that Tate had copied from Boas's earlier publication on the Nass River. Chapter 5 charges that Boas elicited specific stories from Tate. Chapter 6 addresses what Maud considers to be Boas's inadequate response to a critical review of the work by Marius Barbeau. Maud critiques Boas's skills as a literary critic in chapter 7, and Boas's theory of myth and culture in chapter 8.

Some of Maud's claims are quite startling. Particularly fascinating are the chapters about Tate's unorthodox techniques of writing in English and copying from published texts. For someone interested in Tate's role as a cultural broker, these chapters raise more questions than they answer. (Did Tate really write in English? Is there a possibility that the original Tsimshian manuscripts have been lost? Did Tate copy with mischievous intent, or did he believe that the published English translations of the Nass texts were close enough to what he collected? How are we to interpret the pieces of original text that Tate inserted into lengthy passages otherwise copied verbatim?) The chapter on Christian influences and syncretism raises a similar slew of questions.

Had Maud followed up such questions, the book might have situated Tate among the broader group of aboriginal cultural brokers born of colonialism throughout North America. But this was not Maud's objective. When Maud does mention other notable cultural mediators on the Northwest Coast, such as Arthur Wellington Clah and George Hunt, it is generally to disparage them. Although Tate is the hero of Maud's story, the real protagonist is Franz Boas, whom Maud casts as the villain. Maud is mainly concerned to argue that Boas knew about Tate's irregular methods, but deliberately papered over them in order to safeguard his own professional reputation.

Maud seeks to critique Boas from all possible angles. This leads him to belabour points that are less original than those he makes about Tate's methods. Eliciting specific stories may not conform with anthropological practice today, but that someone of Boas's generation did so is surely not surprising. Moreover, Maud takes Boas to task for his belief that a single individual can speak for an entire tribe and for his theory that myths reflect cultural attitudes. However, these are aspects of Boas's work that have already been widely critiqued among scholars, and few, if any, would today take Boas at his word on such matters. At times, Maud's attack on Boas is contradictory. For instance, he simultaneously criticizes Boas for failing to adhere to standards later articulated by his student Viola Garfield and holds him responsible for what Maud characterizes as the arrogant, "plausible nonsense" of the structuralist Claude Lévi-Strauss.

One of the faults of Maud's analysis is his failure to distinguish between techniques that were unacceptable in Boas's time and those deemed so by subsequent developments in anthropology. With greater attention

to this difference, Maud might have mounted a general critique of early twentieth-century anthropology. Instead, the book becomes an extended diatribe in which Maud constantly lectures the reader about what Boas should or should not have done. Such counter-factuals do not deepen our understanding of the complex process at work in early twentieth-century anthropology. They take us further from rather than closer to the heart of historical enquiry.

Maud is undoubtedly right to rail against the vestiges of hero worship that linger in the academy for Boas and other anthropological pioneers. But his conclusions would have made even better introductions. Maud's book raises many questions about Boas's motivation and methodology. It also raises critical issues about Henry Tate and the role of cultural brokers, acts of translation and transmission, and the relationship between oral and written narratives. Having raised these issues, Maud's "small book" leaves full examination of them for a scholar with the necessary Tsimshian language skills and ethnohistorical framework.

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Claire Smith and Graeme K. Ward. *Indigenous Cultures in an Interconnected World*. Vancouver; UBC Press, 2000.

Review by Rodolfo Pino, University of Saskatchewan

"Nowhere is the gulf of misunderstanding that frames the clash between Indigenous and non-Indigenous cultures more apparent than over the issue of cultural and intellectual property rights," Claire Smith and Graeme Ward state in the opening chapter. As the title suggests, this is compilation of articles dealing with a global perspective on Indigenous issues in the modern world. The articles were assembled from the Fulbright Symposium held in Darwin, Australia in July 1997. The editors are both from Australia: Smith is an Archeologist at Flinders University in South Australia and Ward is a research fellow at the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra.

The first chapter poses the key question of the entire theme: is globalization a threat or an empowerment for Indigenous peoples? Obviously there cannot be a global answer to this question; the response must be nuanced by a number of factors such as how much control particular